

# The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX

JACKSON, MISS., SEPTEMBER 19, 1918.

NEW SERIES, VOL. XX., No. 37.

It is said that fifteen young men from the village of Clinton are already doing service overseas.

Pastor Farr resigns at Shelby to begin work at Gloster where the Gallilee Church has called him.

Mr. Rodeheaver, Bimy Sunday's song leader, has gone overseas to work with the Y. M. C. A., in leading the singing.

Now is a good time to send your renewal to the Record, and to get a new subscriber. Cotton is moving. Let's keep up with it.

Rev. A. D. Muse held a two weeks' meeting at Baskin, La., in which fifty joined the church and the whole community was stirred.

Brother C. T. Carmichael recommends Rev. W. R. Beckett of Nashville, Tenn., to some church in Mississippi looking for a pastor. His address is 1196 Lishey Ave., Nashville.

The price of the Sunday School Teacher Training Books has been raised by the publishers from 50c and 35c to 60c and 40c for the cloth and paper respectively. Please remember that when ordering.

The exciting news of the past week was the movement of the American army under General Pershing which wiped out the German salient on the front in eastern France which had stood against the efforts of the French for four years. About twenty thousand Germans were taken prisoners and many guns were captured. The praises of the American achievement were in all the English and French papers.

A brother recently told us of negroes in his community who would clear \$2,000 on their crop, and added they won't be any account in the world till they spend it. We have known white people of the same kind. We hope the pastors will help them to spend it by giving to missions, education and charity, also to pay off church debts and not less than try to get good books and take the religious paper.

Some one has blundered. Mr. Keppel, the third assistant secretary of war, says Dr. Mott and the other members of the committee to whom the matter was referred, recommended or approved the removal of the camp pastors from the camps. Dr. Mott says he knew nothing about it till it was done. Drs. Gray and Gambrell are of the opinion that Dr. Mott lost a mighty good opportunity to speak a word for and lend his influence to the camp pastors for whose work he expresses so much sympathy. You may read what Dr. Gray says in this issue of the Record and it is very interesting reading.

The Union movement is moving somewhere. It has lumped the Knights of Columbus, the Y. M. C. A., Jewish Relief and the Salvation Army all in one and makes a campaign for them in union. And woe betide the man who doesn't come across. This may help to interpret the prophecy of Revelation. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark or the name of the beast or the number of his name." If anybody thinks that Baptist churches and Baptist work have nothing to fear from this federalizing idea, he has another opportunity to think. See if you can get a chaplain in the army without its consent.

## SEMINARY OPENING.

Dr. Mullins writes: The next regular session of the Southern Baptist Theological Seminary will begin on Wednesday, October 2nd, at 10 a. m., in the chapel of Norton Hall, on Broadway between Fourth and Fifth streets, Louisville, Ky. The opening exercises of the session will take place at that time. Students will be matriculated and announcements made as to classes. The first meal will be served at New York Hall on Tuesday, October 1st, at 6:30 p. m.

The opening lecture for the session will be delivered by Professor W. O. Carver in the chapel of Norton Hall at 8 p. m., Thursday, October 3rd. We invite our friends generally to attend these opening exercises. Each new student reporting for matriculation should bring with him a license or an ordination paper or a letter from the church of which he is a member, endorsing him as a student for the ministry. I wish to urge upon all students the importance of entering the opening day if possible. If this is impracticable, they should come as early thereafter as practicable in order to begin the first quarter's work as near the beginning as possible.

Brother O. P. Bentley of Durant, helped Pastor Schilling in a meeting at Lee's Creek, La., in which about 25 were baptized.

A hostess was putting a dainty lunch in a dainty box for a departing guest. Right on the top, peeping out from a Japanese napkin, she tucked in an attractive missionary leaflet. "No human being," thought she, as she smiled at her own cunning, would be mean enough to eat my lunch and throw away the leaflet unread, and no human being could read this leaflet without being interested.—Best Methods.

Baptists form more than half of the church members in Mississippi. They pay fully half of the taxes and have been generous in their support of every war measure and have given their boys to the army, but they cannot send their preachers into the camp to minister to their own boys or preach the way of salvation to anybody else. The Catholics in Mississippi are a small minority, and their help has been proportionately small. They are said to have in Camp Shelby about one-tenth of the boys, but they have one-half of the chaplains and have access to the camp through the work of the Knights of Columbus. We are called upon or soon will be to contribute to the support of the Knights of Columbus, and cannot give to the support of the Y. M. C. A. or other organizations working among the soldiers without a part of it being taken by the Knights of Columbus.

By request of the State Board of Health we announce that no vital statistics are on record in Mississippi earlier than the year 1912.

If the Baptists of Mississippi averaged giving to the Lord ten cents a week, their contributions for one year would amount to about nine million dollars.

The organized classes under the direction of Secretary Harry L. Strickland will have a campaign in October for enlistment and enlargement. One purpose will be to get 500 new subscribers to the Baptist Record.

Brother B. A. Ashworth held a meeting last week in a Landmark church, in which nineteen members were added. The church will apply for membership in the Pearl Leaf Association and line up with our work.

Pastor W. H. Barrett of Mount Olive, Miss., has just closed a good meeting in his church. Rev. J. J. Cloar of Tuelo, Miss., did the preaching. His sermons were for the Christians, soul-stirring and for the sinners heart-searching. There were 20 accessions to the church—24 for baptism.

A letter from Dr. W. T. Louréy tells of Blue Mountain College being full to overflowing. The same condition is reported from the Woman's College at Hattiesburg. It looks like Clarke College and Hillman and Mississippi College will be in the same condition. Is this another case where the Lord makes the wrath of man to praise Him?

Next to the American victory in France, the matter of next interest was the peace offensive undertaken by Austria. This was done with the knowledge of Germany but without the latter's participation. The idea was to get commissioners from all belligerents together to talk peace without their decisions having any binding effect on their governments. The proposal was immediately rejected by the government of the United States on the grounds that we will do nothing in secret, and that the present is no time to talk peace. Peace can only come when Germany is punished for its wrong and made to repair the damage done.

The Jackson Daily News undertakes in a second editorial to read the denominations a lecture on their narrowness. This broad-minded journal does not seem to know that all the people who lay claim to religion or do religious work are members of denominations. That's the only kind of religion that is visible in these parts. All Y. M. C. A. workers are members of some denomination and the work itself is supported by members of denominations. It is amusing when the News gets to talking about religion. The amusement becomes pathetic however, when it is remembered that this is the paper that fought prohibition that it might fatten at the swill tub of liquor advertisements, which a year ago ridiculed the idea of God's answering the prayers of people in distress in time of drouth, whose editor introduced a series of resolutions at the Gridiron Club intended to be funny, but which were so disgustingly obscene that invited guests were sickened. Advice from a source of this kind on matters religious is not to be taken seriously, but rather to be shunned. This is the advocate of broadness in religion who lectures the churches on their outworn doctrines and papal creeds, who insists on keeping the "parsons" and the churches from contact with the soldiers in the camps.



## AS TO THE WITHDRAWAL OF CAMP PASTORS AND COMMITTEE OF SIX.

(B. D. Gray, Cor. Secy.)

The joint committee of Northern and Southern Baptists made their protest to the third assistant secretary of war, Dr. F. P. Keppel, against the order calling for the withdrawal of the camp pastors from the various military camps. This protest was made on August 22, and copies of it appeared in the denominational papers last week. So it is unnecessary to quote that paper.

On September 4, the third assistant secretary of war, Dr. Keppel, wrote his reply and decision concerning our protest through B. D. Gray, corresponding secretary. I quote the opening paragraph:

"My dear Mr. Gray: Replying to the letter of August 22, signed by the representative of Northern and Southern Baptist Convention, I have the honor to inform you that the Adjutant General of the Army has prepared a memorandum on the subject of camp pastors, which is concurred in by the War Department. (A copy is enclosed.)"

The substance of the memorandum is a defense of the War Department's position, and, therefore, is approved by Dr. Keppel. I quote the two closing paragraphs of the memorandum which present the viewpoint of Assistant Secretary Keppel:

"Military efficiency and elimination of overlapping activities demands that our ministers, as well as our laymen, come into line and lay aside their individual preferences for working in their own way, and find a way to serve instead of trying to dominate.

"The point also arises that there is a duplication of effort when independent organizations, not under complete Government control act, as well as the wasting of manpower of our clergy, which will have heavy drafts on it from the army and navy in the future."

Another paragraph from the memorandum approved by Secretary Keppel: "The War Department, therefore, having obtained from Congress authority to appoint an adequate number of chaplains, determined to put the question of the religious welfare of the soldiers upon a permanent basis by placing full and undivided responsibility upon the chaplains, who are commissioned officers of the army. The draft of the letter carrying this policy into effect was submitted in advance to the Committee of Six, advisory to the Secretary of War upon religious matters, and was re-drafted in accordance with the recommendations of that committee. It was also submitted to and approved by the commission on Training Camp Activities.

## PROTEST OF THE FEDERAL COUNCIL OF THE CHURCHES.

The Federal Council of the Churches through a committee, protested against the order to remove camp pastors and on September 3, 1918, Third Assistant Secretary of War Keppel replied thereto through Bishop McDowell of the committee. In this letter the secretary stated his reasons for having issued the order. Under his second reason he states that: "The step was not taken with-

out consultation. It has the hearty accord of the Commission on Training-Camp Activities and the approval of the Committee of Six appointed by the Secretary of War as his advisers in religious matters. The original draft of the order was modified in accordance with the suggestions of this committee."

At the close of his letter, the secretary says: "If in the light of experience it becomes evident that the department erred in adopting this policy, we will, of course, be very glad to reconsider it, but we do not, of course, feel justified in modifying it before there has been opportunity for such experience."

## Who Is Back of This Order For the Removal of Camp Pastors?

When our Baptist joint committee met, the Third Assistant Secretary of War assumed the entire responsibility for the order, but said that it had the unanimous approval of the Committee of Six. This he confirms in the above quotation from his letter to Bishop McDowell, and it is also confirmed by the quotation from the memorandum of the Adjutant General.

In the paper two weeks ago, a statement was made and published from me to the effect that this committee of six approved the order. At a meeting of the executive committee of the War Commission of the Federal Council of the Churches in New York City September 4, and at a conference of the same September 6, with Drs. J. R. Mott, Robt. E. Speer and Wm. Adams Brown present, these gentlemen all said they were in favor of the retention of the camp pastors, and so were opposed to their removal. I frankly said to them in the presence of a large number of others, that I had sent a telegram to our papers stating that the committee of six favored the removal of camp pastors, and that this was done on the expressed statement of Dr. Keppel himself.

In response to a request for advice from Secretary Keppel as to the issuance of the order for the removal of camp pastors, the committee of six presented two resolutions which Dr. Keppel says he approved and incorporated in his order. Those resolutions offered by Col. Butler of the Jewish Welfare Work and seconded by Dr. Speer, were unanimously adopted, as follows:

"Resolved: That the committee of six strongly advise that volunteer chaplains be not withdrawn from the camp until, under provision of the recent act, a sufficient number of regular chaplains are commissioned to take their places, and further,

"Be It Resolved: That this action of the committee should not be interpreted that the committee believes, when the full complement of commissioned chaplains is secured, that there will be no need for service of volunteer chaplains, and the committee of six respectfully requests that if any general order is to be issued to the War Department, it should bear such qualifications as to permit of supplementary provision for religious service, where local conditions make such supplementary service necessary."

In the first resolution, the committee of six advises strongly against the withdrawal of volunteer chaplains "until" a sufficient

number of volunteer chaplains are commissioned to take their place, but there is no definite advice against their withdrawal.

The second resolution maintains that there would still be need for service of volunteer chaplains, and they request that if any general order is issued by the War Department it should be so qualified as to permit of supplementary provision for religious service.

As I understand it, Dr. Keppel intended to provide for that in authorizing the chaplains to invite extra special religious workers when deemed necessary.

Instead of fifteen lines, which leaves their position in doubt, these good men might have used ten words in the way of a protest against the removal of camp pastors, by saying: "We earnestly protest against the removal of the camp pastors."

It is greatly to be regretted that the committee of six did not come out clearly and unequivocally in a protest against the removal of the camp pastors, if they wanted them to stay.

## AN EMBARRASSING DILEMMA.

Right upon the heels of the announcement for the removal of the camp pastors, comes announcement for a united drive for \$170,500,000, \$100,000,000 of this for the Y. M. C. A., \$15,000,000 for the Y. M. C. A., \$30,000,000 for the Roman Catholics for the Knights of Columbus, \$3,500,000 for Jewish Welfare Work, \$15,000,000 for War Community Camp Activities, \$3,500,000 for War Library Association and \$3,500,000 for Salvation Army.

The very forces that want these camp pastors to stay are called on to give \$15,000,000 to the Commission on War Community Camp Activities, which has been foremost under the leadership of Mr. Fowdick in driving the camp pastors out.

The third assistant secretary of war refuses to withdraw his order for the removal of the camp pastors. The next day after his refusal is read, the papers contained the appeal for the combined financial drive, including \$30,000,000 for the Knights of Columbus to press their Roman Catholic propaganda straight in the camps.

Doubtless the Roman Catholic Bishops are pleased with this united drive. It will bring \$30,000,000 to the support of their work in the camps, whereas, the Baptists and Methodists and Presbyterians and other denominations who are themselves supporting their own camp pastors, are not even now to be allowed to stay in, whilst they and others in this single drive are expected to give \$30,000,000 for an unhampered Catholic propaganda through the Knights of Columbus.

The New York papers dated September 5, give Dr. Jno. R. Mott's approval of this combined drive. Here is a quotation from New York Mail of that date, from Dr. Mott: "The President has raised a standard to which every man and woman in the nation can and will rally loyally. This is not to be a Y. M. C. A. campaign, nor a Knights of Columbus campaign, nor a Salvation Army campaign. It is to be a campaign for the men over there in France and the cantonments on this side, and our brave ships everywhere;



a campaign for the maintenance and increase of morale, which Napoleon said is to other factors in war as three is to one."

Dr. Mott further says as quoted in the New York Post: "The dollar which is given to the campaign fund will reach the boys through seven different channels, but every dollar will be made to do a maximum work, and no matter what sign is painted over the door of any hut and any hostess house, its door will be open to every boy equally."

I am sorry Dr. Mott consented to this combined campaign. It was in his power to keep this campaign separate from the other campaign.

The drive is to be headed by Dr. Mott. The funds will be divided in the same ratio which the specified amounts bear to the sum to be raised, \$170,500,000.

It would, I am sure, be far better to have the two drives. More money would be raised. Moreover, people's consciences and preferences would be respected, and it will be particularly unfortunate for this drive to come just at a time when our camp pastors, if the recent order is carried out, will be retired from their blessed work among our soldiers. It will not feel good to Baptists and Methodists and Presbyterians and others to help contribute toward \$30,000,000 for the Catholics through the Knights of Columbus to do Catholic work in the camps while their own men are dismissed from the camps.

It will not suffice to say that the Y. M. C. A. does for the Protestants what the Knights of Columbus does for the Catholics, for it is not done, and it cannot be done. The Y. M. C. A. is undenominational, and denominationalism is kept out of the Y. M. C. A., whereas, the Knights of Columbus furnish a simple, unvarnished Roman Catholic propaganda.

The Federal Council of the Churches at their recent meeting in New York, appointed a large, representative committee to protest again against the order concerning the camp pastors. This committee will meet in Washington September 24, to make their protest.

The Baptists will protest further, and if necessary carry their protest to the President, as Secretary Baker is now in France, and may be for some time.

The Home Mission Board has copies of the Baptist protest which we will be glad to send to any churches or associations or individuals for use in making their protest to the President, to their Senators, their Congressmen and Secretary Keppel.

Let the protests roll in. We are hoping that a modification or a suspension or a withdrawal of the order can be brought about.

Home Mission Rooms, Atlanta, Ga.

#### MISSISSIPPI PASTORS AND OUR HOMELESS CHURCHES.

The pastor of Mississippi will shortly receive individual appeals relative to the condition of our homeless churches, with the request that the matter be at once presented to their congregations.

We are now well into the last year of the campaign for this cause. The homeless churches of the South are now asking relief in sums which total more than a half million dollars. The requests from the churches in Mississippi are \$20,600.

When you receive this letter of appeal from your Home Board, please read the enclosed printed matter in explanation of the crying and desperate need, present the cause to your people, and let the board hear from you as soon as possible. A request to the board for further information, for printed matter for distribution, and for copies of the Hall of Fame, will meet with prompt attention.

L. B. WARREN, Supt.,  
1004 Mealey Bldg., Atlanta, Ga.

#### THE GENERAL ASSOCIATION.

This body will convene this year with the Fellowship Church, Jasper county, Miss., eight miles west of Enterprise and some 10 miles south of Hickory, these two places being the nearest to the railroads.

The association meets on Wednesday after the fourth Sunday in October, at 10 a. m., 1918.

The executive board will meet Tuesday night before at the same place.

Now is the time to commence preparing to meet this body by choosing messengers and raising funds. The board has done a good year's work. The number of baptisms may not be altogether as large as some times heretofore, but our missionaries have been faithful. The confusion from war and politics has hindered the work more or less everywhere. Our missionaries must be paid, hence collections ought to be taken in all of our churches.

State Missions is the basis upon which all other missions must depend for a support. Development at home is essential to the support of missions abroad.

Our country is prospering financially as never before, hence our obligation to give is greater than ever before. "To whom much is given of him much is required," is true of money as well as every other blessing.

Dr. J. B. Laurence is sending out apportionments to all the churches throughout the state.

It is understood that the churches working through the General Association will send all money to the corresponding secretary of that body, who will send all funds to their proper destination. Dr. Laurence does not ask for this money to be sent to him, but that these amounts be raised and distributed through the convention and associations in their respective territories.

Brother Pastors, Sunday School Superintendents and others whose duties it will be to look after the raising of these funds, lay the matter on the hearts of your people as never before, as the need is so much greater.

The importance of preaching a full gospel and a gospel confined to the Bible, is now being felt as never before in the history of the world. The contest is on for religious liberty and Baptists alone can give it to the

world in its fullness. Men called of God to "go" and money to send, is the great need now. It is ours "To pray to the Lord of the harvest to send forth laborers into the harvest," and we have the money in trust, if we will but give it, to send the gospel to the uttermost parts of the earth.

JAS. E. CHAPMAN,  
Cor. Secy. Gen. Asso. Miss.

SEPTEMBER 29TH, 1918.

(J. J. Van Ness, Cor. Secy.)

I have endeavored in the above title to emphasize that we are dealing with the year 1918 and not some ordinary year of the world's monotonous history. There will be other September Sundays and other years when one of these Sundays will be dated the 29th, but there will not be another September 29th as important according to my judgment as this one of the present year.

I have come to believe that our Sunday School work is of fundamental importance this winter. Its relative importance has come to be great at all times, but just now certain events emphasize its responsibilities and opportunities.

It is absolutely certain that our churches are going to have difficult times. Pastors are leaving constantly to take up one form or another of war work, or to give themselves to some form of activity of a general character. This will interfere with the orderly and regular continuance of many church services in city, town and in country. There is no reason at all why the Sunday school either in city, town or country should be demoralized. If the young men go, the young women can take their places; if the middle-age men go, the women and the older men can carry on the work. Anybody who stays at home can see to it that the Sunday School is maintained, and at all hazards we must do it.

This is a duty we owe to the nation for religion is essential. The constant meeting of the best people under religious influences is necessary if we are to think right as a nation. Denominationally, we are going to need the Sunday School this winter. We shall need it to keep our lives intact, to furnish a rallying place for our missionary enterprises, and to make its gatherings the center about which the church's public worship days shall be made sure and certain. Furthermore, we are to be put to many tests denominationally so far as our loyalty to our faith is concerned. It is a time when men will be tempted to yield their conscientious convictions or to put in abeyance these convictions. To let our Sunday Schools be disorganized is to weaken the denominational bonds. To keep our Sunday Schools alive and aggressive is to maintain denominational integrity and vitality.

September 29th has been set apart as "Baptists Go To Sunday School Day" and because our Sunday School work has so largely connected itself with the organized work of our states through the State Mission Boards, it is very properly built about a

(Continued on Page Six.)



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## EDITORIAL.

### LAUDERDALE COUNTY ASSOCIATION.

This body has as fine a lot of laymen in evidence as will be found in any association, including the retiring moderator, C. C. Dunn, the present moderator, A. S. Beze-man, the clerk, R. D. Cooper, besides a good bunch of others. The time honored (or time killing) habit of reading the letters was observed and "many sleep," as said the Scripture. The moderator, however, was evidently awake and busy with his pencil for he deduced a voluntary digest on certain items which he said did not show a healthy spiritual life. The contributions were well kept up but the number of baptisms was unsatisfactory. It seems there were seven churches which reported none at all. Bro. E. Dearman preached a wakeful, thoughtful sermon on "The Mission of the Church" which he declared to be the business of saving the lost. He read Christ's commission to Peter in Matthew 16, the commission to the church in Matthew 28, and a part of the last chapter of Revelation.

Dinner had been prepared for a large crowd, and as in most associations, they put Mr. Hoover in jail for two days. After dinner there was a full program. The report on the orphanage was read by Brother Hooks, and the crowd was glad to hear Supt. J. R. Carter, and gave him \$32.63 cash. Brother O. F. Woods also spoke impressively.

Christian Education was given full time for consideration, as it deserved, being spoken to by Brother Cooper, Bryant, Blass and Patterson. A little time was left for publications but it was given appreciative hearing, the editor being allowed all there was left.

The second day began with a report on the W. M. U. by C. E. Dearman who made a telling brief speech. Then the brethren hurried on to the discussion of hospitals and the president of the board of trustees of the Mississippi Baptist Hospital explained the work it is doing and the needs of the institution. A great hour was given to missions in which Dr. R. J. Bateman the new pastor of First Church, Meridian, made one of the most forceful addresses we have heard for a long time. This was followed by a doctrinal sermon from Dr. A. J. Hackett the sage and Nestor of Mississippi Baptists. His text was "The Son of Man was manifested to destroy

the works of the Devil." It was a teaching sermon in the true sense of the word. His subject was "The Conflict of the Ages." We were compelled to hurry off after dinner to catch a train, but the session was concluded in the afternoon. The ladies also held a session in the afternoon.

## Department of the Convention Board J. BENJ. LAWRENCE, Cor. Sec'y

### BAPTISTS IN HISTORY.

We are coming fast to the place where we will be called upon to defend the faith that is within us as well as to propagate it. Every influence which can be set going is being marshalled for the destruction of denominational lines. And it would seem, from recent developments, that Roman Catholicism is to be the preferred religion. I know of no better way to meet these inroads upon our faith than to strengthen the will, purpose and determination of our people, to contend for the faith once for all delivered to the saints, by refreshing their minds with the story of the struggles of our religious forefathers in their effort to hand down to us, in its purity, the teachings and practices of the New Testament church. It is for this purpose that I am entering into this brief review of Baptists in history.

### I. BAPTIST BEGINNINGS.

The first herald of the dawning day of man's redemption was a Baptist. "In those days came John the Baptist, preaching in the wilderness of Judea and saying repent ye for the kingdom of heaven is at hand. \* \* \* And there went out round about Jordan and were baptized of him in to him all Judea and Jerusalem and the regions Jordan, confessing their sins." (Matt. 3:1-5.) This looks very much like a great Baptist revival. But the story continues, "Then came Jesus of Nazareth unto John to be baptized of him. \* \* \* And Jesus when he was baptized went up straightway out of the water." This looks very much like Baptist baptism. Jesus, the willing subject; John, the divinely appointed administrator; the river Jordan as the liquid grave; immersion as the mode and the divine approval of the Father as the assurance of heavenly recognition seems to put the divine seal for all time upon this early beginning of Baptist history.

As to the date of the organization of the first Baptist church, it may be a little difficult to put our finger upon the exact date, but we can with approximate definiteness locate the time. The Psalmist says, "There shall be a handful of corn in the earth upon top of the mountains, the fruit thereof shall shake like Lebanon and they of the city shall flourish like the grass of the earth." (Psa. 72:16). In the ministry of Christ we come to this mountain scene. Mark tells us that in the midsummer of the second year of his public ministry that Jesus "went into the mountain and called unto him such as he would and there ordained twelve that they might be with him and that he might send them forth to preach." (Mark 3:13.) Immediately after this ordination of the twelve, which ordination constitutes the beginning of the organic work of his kingdom, Christ preaches the Sermon on the Mount in which he outlines the spirit and genius of his kingdom. This might be called the organization of the first church. It was organized by Christ out of material prepared by the preaching of John the Baptist. This was the first Baptist Church.

The Acts of the Apostles tell the story of the doings of the first Baptist churches. Inspired by the Spirit of God, Baptist missionaries bore the glad tidings of salvation to all nations. Bartholomew went east to India; Thomas went north to Parthia; Paul went west to Italy and Spain, while the rest of the Apostles labored within the radius of this wide circumference; Peter in Babylon, Philip in Phrygia, and Mark the evangelist at Alexandria. So untiring were the efforts of these Baptist preachers in their missionary work

that before the first generation had passed away Asia, Africa and Europe had heard the word of God and Baptist churches had been established in the chief provinces and cities of the Roman Empire. Planted in the centers of population, these churches stood as outposts in the sacred army that sought conquest and universal empire. These were all Baptist churches.

### II. THE OPPOSITION OF SATAN.

The devil has always been and always will be the opponent of the truth. He met Christ and was overcome, but he did not cease his opposition. Immediately after the ascension of Christ he began his work. His efforts were then, since he had failed to prevent Jesus from completing his redemptive service, to overthrow the church which Jesus had organized and to which Jesus had committed the gospel of the kingdom. He was behind the great apostasy spoken of by the apostles and the inspirer of the mystery of iniquity came to a head in the Roman Catholic church. This church, as soon as it came into power, set itself in opposition to the true church and used its influence and power to crush out and obliterate the true faith from the earth.

In this brief statement it is not possible to go into any extended discussion of the struggle against the Roman hierarchy. I only give space to call attention to a few of the great Christian leaders who, if they had lived in this day and time, would evidently have been Baptists. These leaders set themselves against the Roman Catholic hierarchy and kept alive, in the face of opposition, the New Testament doctrines and principles.

The first of these to attain distinction was Montanus who arose in a little hamlet of Phrygia about the middle of the second century. He had Tertullian among his followers. The next was Novatian, who in the middle of the third century contended against the errors of the times and for the purity of the apostolic faith. Fifty years later there appeared in northern Africa a man of great integrity, erudite and expert in letters, whom devoted followers called Donatus the great. Such was the power of the revival led by this man that even after he had died in exile (having been exiled by the Roman Catholic church), his disciples called by his name by their enemies, set up pulpit against pulpit in every city until Augustine complained that the Catholic churches were deserted and no candidates for the ministry could be found. About the time of the Moorish conquest we read of the conversion of Constantine. The writings of Paul so fascinated him that he changed his name to Sylvanus and named his church Ephesus. This devotion of Paul gave his followers the name of Pauletons. But they were the same firm stock of apostolic Baptists who had all along adhered to the true doctrines and stood against the apostasy of the Roman Catholic church. These believers covered Asia Minor. It is estimated that one hundred thousand of them were slain in the crusades against them by the Byzantine emperors.

During these first centuries there were a series of persecutions. These persecutions are stated as follows by Orchard: "In 412 the Baptists were banished as heretics. In 413 Innocent sent letters of advice against them to the various ministers. In the same year the Baptists, for re-baptizing, were sentenced to death. In 416 a council at Mela accursed all those who denied forgiveness to accompany infant baptism, and in 418 a council at Carthage enforced the curse." (Orchard's history, p. 61.)

Gibbons says of these persecutions "that three hundred bishops or pastors, with many thousands of religious teachers, were torn from their churches, stripped of their possessions and banished. Their congregations both in the cities and in the country were deprived of the rights of citizens and of the exercise of religious worship." This persecution forced the Baptists to flee into the valleys of the Piedmont, an extensive tract of rich fertile land in the mountains of the Alps. It was in this wilderness surrounded by the bulwarks of the Almighty that the main body of Baptists found a place of security from the



wrath of the Roman Catholic church. From this mountain fastness Baptist missionaries went, even though it meant the stake for them to penetrate Papal lands and preach the pure gospel of Christ. This gospel has always made adherents and these Baptist preachers planted the truth and made many converts. Speaking of this, Mosheim says: "Before the rise of Luther and Calvin there lay concealed in almost all the countries of Europe many persons who adhered tenaciously to the doctrines which is the true source of all the peculiarities that are to be found in the religions and doctrines of the Anabaptists." "Ana-Baptist" was the name given to the Baptists of the Sixteenth century, and so according to this great historian, when the Reformation broke the power of the Roman Catholic church and gave to the world freedom of thought and conscience there sprang into existence as if by magic Baptist churches all over the continent of Europe. A new day had come. The heaven of freedom which Christ planted and which Baptists had nourished through all the centuries had begun to leaven the whole lump. But during those centuries of conflict it is conservatively estimated that there were two million Baptist martyrs who paid with their lives for their adherence to the truth. These martyrs were the products of Roman Catholic wrath. Indeed this false church has been drunken with the blood of the saints.

It is for the propagation of this ancient faith that our mission work is pledged. "Seeing we are compassed about with so great a cloud of witnesses" let us lay ourselves out for all there is in us to keep up the witness to the truth which our religious fathers have handed down to us. Let us make Mississippi a Baptist empire for world conquest for Christ.

Next week I want to say just a word about some of the things that Baptists stand for, things which I believe are essential to the salvation of the world, things which justify our existence and demand our continued life.

### Education Commission

R. B. Gunter, Secy.

#### CRITICISMS.

Some very hard criticisms are being made against both the Church and Christianity. The church is criticised for believing some distinctive teachings and for endeavoring to defend and propagate those teachings. It is being criticised for not subscribing to what the surface thinker is urging. And even more than this, this critic would monopolize the human mind, and put freedom of conscience and individuality under the ban. In other words this free lance critic would have the churches to lay aside conscience and conviction and follow the man who has never cared for the sacredness of the church, the priority of God's Word; and knows not the essential place of the church in the building of a civilization, nor the fact that the nation which has brought the world into war has been doing the very identical thing which this sporadic critic is doing. This critic is the Simon who would say, "Wig wag," and have everybody wag. That may do for wags, but everybody is not a wag—nor a wig to be put on and off at the election of the man who is destitute of, not only that which necessitates a wig, but is also short in supply of that which is supposed to lie underneath the wig.

The late German philosopher, Nietzsche says that the Christian church is the greatest of all imaginable corruptions. "The Christian church has left nothing untouched with its depravity." That might be answered in the tongue of the negro who said: "So fuh as you knows," or as one said to Dr. M. T. Martin when asked if honesty was not the best policy: "I don't know Sir, Boss, I never tried it." Nietzsche has never tried it. Those who try to live Christian lives, and be loyal church members feel like replying to the criticisms against the church and Christianity in like manner. But a wiser method to pursue

would be to investigate and see what the grounds are for these criticisms. There are reasons; they are either in the critics, or in the church—doubtless some in both. Editors of daily papers would do well to take an introspective look.

The critic is basing his criticisms on what he sees, and not on confessions and creeds. His judgment is doubtless biased, and partial; yet there must be some ground, else he could not continue his vituperations. But it is very evident that he is neither sympathetic, nor a constructive critic, but he doubtless craves notoriety and a following. Many a man has introduced some novel plan simply because he was incapable of becoming a conspicuous factor in an old, true, tried and reliable organization. Men have ridden into office on horses which have been turned out on the grass when once the sealer was in office. Others have become exceedingly eloquent in a declamatory way, even holy, absolutely so, for the sake of notoriety; and if this did not succeed in attracting the desired following, they quit spoken and written language and became jabberers. And still many others with an intense desire for recognition lay truth in the grave and both teach and practice error. Such a people always remind me of a late writer in *The Atlantic Monthly*, a magazine of high literary standing; but not a religious journal. The following is a description of this broad-minded man:

"Of all persons who hinder religious thought, possibly the most effective is the man who is broad-minded without being deep-minded. It takes an exceptionally gifted man, one of unusual intellectual powers and mentality rarely disciplined, to be 'broad' without spiritual deterioration. It has been well said that one's religion is like a river. When a river breaks over its well-established and ancient banks, unless it is a stream remarkably deep, it will quickly degenerate into an odorous and malarial swamp. Obviously, the best thing to do with ordinary rivers is to keep them within their ancient bounds. An extraordinary religious soul may break over the banks and hew out new channels, successfully. The ordinary man breaking over the former restraints in an intense desire to be 'broad,' usually accomplishes nothing except his own spiritual stagnation and the annoyance of his neighbors. He is swamp broad, and covered with a rich intellectual scum which prevents his knowing what arrant nonsense he is uttering. He knows that one cigar is not as good as another; that one bar is not the equal of every other bar; that Henry James and Robert Chambers are not equal as novelists; that Beethoven and Irving Berlin are not occupants of the same musical plane; he has very definite opinions as to the moral superiority of either Germany or England, and of the comparative righteousness of Mr. Bryan and Mr. Roosevelt. And yet there he sits, pitying his poor clergyman for being a narrow-minded ass, and saying, 'One church, one religion, one philosophy, is as good as another.' And we are living in a time when we have many of these broad-minded shallow men; these scum covered, swamp-nuisance to a true Christian. And such a man is not teachable for he is not the teachable kind. He knows so much that he knows too little to be taught.

But while the church is in the crucible let us take an introspective look to see if there can be found ground for any sort of criticism. It is always in place to investigate. Consider our church Covenant: We engage therefore by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of the church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations. We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faith-

ful in our engagements, and models worthy of imitation in deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the Kingdom of our Savior, etc." Now, if the critic is looking for something, he can find it when he lays this Covenant down by the side of the Baptist church. You, reader, doubtless know of Baptists upon whom you can not always depend, absolutely, to keep their covenant. Have you not known some who would make you a promise one day and break it the next? This might be said of some laymen and some preachers. The first man who ever beat me out of what he owed me was a Baptist preacher. And it has not been many years since another did likewise. Recently a layman told me that some preachers had gone off with his money, and would not pay. And there are many church members in our state, now, who pay no more heed when they are reminded of their financial obligations than they would to thunder in Egypt. And if the critic knew these things, and should hear these men preach, or exhort, he would never be moved to conviction. And all other people are like the critic in this respect.

The critic is not wrong in expecting a life which conforms to type. But he discounts the creed, and sets it aside; he does this because he believes that creed produces life, when life produces creed. Then there is another critic who discounts the creed because he does not want to bring his life up to that standard. What then are we to do in the face of all this criticism? Shall we set aside our distinctive doctrines? No. Should we present them bare? No. The skeleton work of the body is not attractive, but exceedingly important. It needs to be well covered with muscle and sinew. The ox may have a large frame, but he sells better if those bones are well covered with properly nourished flesh. If we expect our doctrines and creeds to attract the world they must be clothed with practical righteousness. Church members, preachers, and laymen alike must keep their vows. Then the critic who denounces doctrines and creeds as useless, will desist.

For this to be, our evangelism must be of a sader nature than some who have had. It must make known to the inquirer that Christ must exercise lordship. And this implies that man who accepts Christ becomes a steward. When some would follow, Jesus replied: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

In the second place, evangelism must be followed by the right kind of teaching. And before this teaching can be in its fullest extent, God's Word must be a part of our educational plan. And this will never be so long as spurious critics, or bombastic editors make our people believe our doctrines and creeds are useless. This would tear down all of our denominational schools, the schools which have made our nation great; the lack of which has made other nations tyrants.

#### THE \$500 CLUB.

We lack only two. Associations are calling for so much time that we find "still hunting" difficult. We are going to get out of debt the first thing any body knows.

We have resolutions passed by the church at Beatty expressing a strong protest against the order of the War Department excluding camp pastors. Also one from Pear River Association signed by T. D. Cox moderator and Jas Cooper clerk. These are fitting and timely resolutions which with other of the same kind should be sent to the War Department at Washington and to your Congressman and Senators. Resolutions of this kind were sent by Pastor Bacon from Marks and Belau churches.



SEPTEMBER 29, "1918."

(Continued from page 3.)

state mission program and a state mission collection. The State Mission Boards need the money but they need far more the intelligent conception of their work which the proper observance of this day will give.

Am I wrong, therefore, in urging upon pastors and Sunday School workers that this particular day, coming in this particular year and for this particular purpose, is of more importance than usual. I was about to say that it was of supreme importance. That seems a little too positive and yet I cannot find a word which will give the very slight modification which is all that my mind could allow.

Can we not all of us together for the sake of the State Mission Boards, for the sake of the Sunday School work that we must do this winter, and for the sake of the denomination in this period of crisis make of September 29th the greatest day in our Sunday School history? If by any possibility our people could see what it means, what a glorious beginning might be made for the best winter our people have ever known.

#### UNIONISM MOVES ON RELIGIOUS LIBERTY.

(Victor I. Masters, Supt. of Publicity.)

Our professional pacifists in America have often notoriously violated the spirit of peace in the violent war they have in the name of peace waged with their tongues. Equally, in recent years, have the Church Unionists violated every shred of the spirit of Christian unity in their appeal for its effigy, External, Ecclesiastical Conformity.

Scores of books have been written in which unity and union are used interchangeably, because this confusion is calculated to help toward setting up the golden calf of Church Unionism. The spirit of the world is in favor of any religious move that seems to discredit the religion of the churches. To discredit the churches is to destroy the rebuke to uneasy consciences of their faithful testimony to the Christ. As a rule, secular papers and the secular periodical press are easy marks for the Church Union press agents, for they live largely by pleasing the fancy of the "man of the streets."

The great war has brought to America an enormous intellectual ferment. In a few short years we have had to readjust our thinking and action in more ways than most men do in a life time. This has given the Church Unionists a richer opportunity than they dreamed of. They are astute "statesmen;" the indications are they are using their opportunity.

With press agency work going at full blast in hundreds of publications, it was to be expected that the Unionists would cause many, including unwary government officials, to think that the bottom was knocked out of the religious convictions of Christian men and women, so that it would be easy to corral them into a single group in which according to the "efficiency business stand-

ards" of modern science, they would be easier to manage.

Though it has offended the consciences of many loyal citizens and devout Christians to be constrained to look after the religious welfare of their own sons in the camps through the Y. M. C. A., an organization which is not a church and which is not responsible to any church, yet they are doing it because they have realized the difficulties in the way of unlimited denominational entrance into the camps. To offset this limitation, the denominations at their own cost, and with due consideration of military requirements, established a camp pastor service of their own. Their people furnished most of the money for the Y. M. C. A. work, which institution now seems to wish to cripple denominational effort, at the same time they supported their own camp pastors. These did a definitely religious work, which the Y. M. C. A. has not done and cannot do.

Then came the order of the War Department from Dr. Keppel, the third secretary, and sometime professor on sociological subjects in Columbia University, that the camp pastors must leave the camps by October 1st. This gentleman assumes responsibility for the order, but it was issued with the approval of the government's committee of six on religious war work. No member of this committee was authorized or nominated by any religious body. Dr. Keppel is quoted as saying that they were chosen partly because they do not represent officially any responsible religious denomination. Mr. John R. Mott, head of the Y. M. C. A., together with three Federal Council members, and a Catholic and a Jew, make up the committee.

Dr. Keppel frankly declared to the committee of American Baptists who called on him recently concerning the camp pastor order, that it is the policy of the government to eliminate denominationalism from the armies. Misdirected as the third assistant war secretary seems to be, it is scarcely to be wondered at when one considers the personnel of the committee of six on religious war work who are his advisers on religious matters. This committee does not represent a single religious body in America but, to the contrary, is largely made up of outstanding men who have made a reputation for desiring to merge or destroy the denominations. Mr. Mott, in his book, "The Present World Situation" in 1916, on page 164, goes on record as favoring the denominational principle. Apparently he has secured new light before he and his committee advised Dr. Keppel as to religious war activities.

This action contravenes the spirit if not the letter of the First Amendment of the Constitution, which provides that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or the press," etc. If Congress has not the power to prohibit the free exercise of religion, by what Constitutional right does a department of the government establish a law to that end?

It can hardly be that "military necessity" requires the law. The third assistant war

secretary himself is quoted as affirming strongly the value and effectiveness of the camp pastor work. It looks as if such good "party" men as the war administration at Washington would not go out of their way, in the appointment of religious advisers, to get men who do not responsibly and officially represent any of the great religious "parties" that have made the American nation and army great in spirit. But this is what has happened. It would seem that the necessity of that political "regularity" which has recently been so much emphasized at Washington would not associate itself with a spirit of revolt from this responsible group opinion when the group is religious in character whose opinions are in question.

Can it be that the administration has been swept off its feet by the clamant propaganda of Church Unionism which has filled so much of the secular press? It is more probable that the President and Secretary Baker have been so absorbed with the urgent and great matters they have to direct that they have allowed subordinates to pass upon this matter without personally giving it consideration.

Democracy, in order to crush the aggressions of the most ruthless and dangerous autoeracy the world has ever seen, has allowed itself to become autocratic in centralized power, in order to whip autoeracy. We felt that we had to do it. Without opening his mouth in dissent, the patriotic American citizen is seeing himself shorn of one right after another. He does it for sufficient cause, though he hates autocratic power with a great hatred. To crush autoeracy he is even willing to put himself under the autoeracy of military necessity, throwing even his life into the balance.

But not even in war is it necessary to abrogate the spirit of the First Amendment, which was written with the explicit purpose of making religion free in America, and of saving it from the interference of government, which in every nation in the world, (witness the European nations now at war) has interfered with religion only to the vital breaking down of spirituality, and therefore, making possible the scourge which is now seeking to engulf civilization in the diabolical whirlpool of war.

Perhaps the administration has taken the noisy propaganda of the Unionists as the voice of the American Christian conscience. In war and in peace government administrators ought in America to leave unhindered the exercise of religion. But since the far-reaching vociferation of a few Unionists has apparently created this intolerable situation, the time has come to protest. Baptist churches, district associations and all other Baptist bodies should let their United States Senators and Congressmen and the War Department know what they think of this interference of the government with the free exercise of religion.

A hundred and thirty years ago our Baptist fathers in Virginia, by petition upon petition to government, and at whatever cost to themselves, led in securing the boon of religious liberty in America. The time has



now come for their spiritual descendants to show if they are worthy of such sires. Baptists will not be the only Christians to protest against putting out the camp pastors, and against the "community churches" the government is said to have in mind to build for the various munition and war work plants in the country.

Other Christian bodies love liberty, as well as Baptists, and I predict that a volume of protest will go up which will not only surprise some administrative officials of the War Department, but the non-official religious advisers whose opinions on religious matters the government has been sought rather than those of the great religious bodies in America.

Unionism has shown its purpose and spirit in America too soon for its own good. Its lust for dominance has apparently betrayed its astuteness. The revelation will awaken some who were being put to sleep by its lullaby of sentimental half truths and in that every faithful servant of Christ may well rejoice.

Baptists have as many boys in the army as any religious body in America. Baptists are patriotic American citizens. They are back of the President to the limit to win this war. Some may think we ought not to try to influence the War Department on this matter till the war is over. But the trouble is, others are influencing the War Department all the time who do not represent the religious convictions of a single religious body in America. The War Department should not be allowed to suffer from such an influence. If it does, the religious convictions of many millions of patriotic Americans will be offended.

Again, let churches, associations and other Baptist bodies send their protests to their Senators and Congressmen and to the War Department. Only by petition can we hope adequately to impress the government with our convictions.

Baptist Home Mission Rooms, Atlanta, Ga.

#### A NEW DAY FOR DENOMINATIONAL SECONDARY SCHOOL.

The whole world seems to be aroused as never before in its history. This is true as to every human relationship. The changes taking place are so tremendous and far reaching in their scope that the human mind fails to grasp them. Just this week our denominational colleges of A-1 class with virtually every higher institution of learning have passed into the hands of the United States government to be used largely as military training schools. All the boys over 18 have been called into the United States service and are subject to its military dictation. The denominational colleges are compelled to yield or go out of business except as they gather their students under the age of 18 and those under 18 who attend these colleges will be mightily effected by the military atmosphere and control.

Now as I see it this opens a new day for the right kind of denominational secondary schools. If they know their day they will magnify their opportunity in dealing with boys, say from fifteen to eighteen. These

schools must have as good learning as can be had in the best high schools under state control. In addition to this they must give a clear, distinct, spiritual and denominational note in their teaching. It is believed by many that after the war closes there will be universal military training. This will take the boys out of denominational colleges beyond the ages of eighteen. The state does not and cannot teach religion. Wherever this has been tried it has proved to be disastrous both to religion and ultimately to the state. In the face of present conditions and the probable future, I make an earnest appeal to every Christian father and mother to more lovingly, prayerfully and persistently carry out the teaching of Deuteronomy 6:6 and 7. "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou rise up." The importance of religious teaching in the home cannot be over emphasized at this time. Then there is an added responsibility and opportunity before every pastor to teach diligently and lovingly God's Word to the boys under 18 years of age. This is also true of every Sunday School teacher. I want to beg every father and mother who has a boy under 18 to think very prayerfully and earnestly as to the life and teaching of this boy up to 18 years. After this period the boy will be largely from under the control of parents, pastors and religious teachers. I was told by a prominent educator that the day of the denominational secondary school seemed to be doomed. It seems to be that if it is what it should be, its brightest day is dawning. But it must have the best equipment and teachers and what should be taught. The whole educational system will largely be revised as one of the byproducts of the present war. Will we Baptists be wise enough to adjust ourselves to new conditions and put due emphasis upon the Word of God? May the Holy Spirit inspire and guide us here.

W. T. QUISENBERRY.

Sept. 7, 1918.

#### CAN THE WORLD BE WON FOR CHRIST?

(J. F. Love, Cor. Secy.)

I.

There are some who believe that it will be done anyhow.

II.

There are some who believe that it can be done anyhow.

III.

There are some who believe that it cannot be done anyhow.

IV.

There are some who believe that it should not be done anyhow.

Who is right? Neither. What then? Why this: It ought to be done. It can be done. But it must be done a certain how.

I. The world cannot be won without the gospel. If the gospel is impaired, the task

will be delayed; if the gospel is lost, the world cannot be saved. The purer the gospel, the greater its power unto salvation.

2. It cannot be done without Christian faithfulness. The gospel must be carried. There is need of fellow-helpers to the truth. The salvation of the world is pivoted on pure gospel and faithful Christian service.

#### Budget Laymen Department

N. T. TULL, Superintendent

#### MISSION DAY IN SUNDAY SCHOOLS.

I have some suggestions for making your mission offering from your Sunday School on September the 29th a success.

1. *Set Your Goal.* Never go into an effort to raise money for any purpose until you have fixed your aim. Then you have all the power of suggestion and all the force of a definite purpose back of your effort. Take the government's plan of raising money as an illustration. They always announce the amount to be raised first.

2. *Apportion the Amount to the Classes.* This puts a feeling of definite responsibility on each class. Broadcast appeals have been the curse of our plans for raising money all these years. They never head up anywhere.

3. *Take Individual Pledges in Advance.* Let the class guarantee its amount by taking pledges from its members in advance of the day on which the offering is to be made. This is the only way to be sure that bad weather or other conditions do not defeat the purpose of the day.

4. *Follow Up Work.* There will be some members of the class that cannot possibly attend on the day set apart for the special offering. Have a committee appointed from the class to see those at once. It is only fair that they should be given an opportunity to help.

These suggestions if followed out would make it certain that every Sunday School would make a worthy offering for state missions of September 29th. Let your offering be over and above the budget of your church and over and above the apportionment of your church. We need \$10,000 additional funds for war work. Let the Sunday schools give it.

The Sunday School of the Second Baptist Church, Jackson, has fixed \$200 as their goal for state mission day. They will follow the above plan. Watch it go over that amount.

I quote the following from a card received from Rev. S. W. Rogers, pastor of the Mars Hill Church, Mississippi Association, dated the 5th instant. "Our budget work is progressing nicely, having as offering for last month \$97.07, with our expenses at \$81.00. And we are planning to make special offering for state missions the 29th. Of course it works in the country church."

Let us put the money where it is needed when it is needed. The budget plan does it.



## Mississippi Woman's Missionary Union Page

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 MISS M. M. LACKY, Corr. Sec. Treas., Jackson  
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All funds should be sent to Dr. J. B. Lawrence,  
 except the Literature Fund, which should be sent di-  
 rect to Miss M. M. Lacky.

## A DAY IN PELAHATCHIE.

The Baptist women of Pelahatchie held a meet-  
 ing on last Thursday, October 11th, that they be-  
 lieve will leave its impress upon their society.  
 Mrs. A. K. Godbold, the vice-president of this dis-  
 trict and the Woman's Page Editor were with  
 them by appointment and the different branches  
 of the W. M. U. work were discussed with special  
 application to the work of this society. Mrs.  
 Clarke, superintendent of the Hinds County As-  
 sociation, had hoped to make this the association-  
 al women's meeting, but as the other societies did  
 not respond the talk bore upon the local society.  
 In the afternoon a good cash subscription was  
 made for Dr. E. Z. Simmons' picture, a number  
 of W. M. U. Manuals were ordered and paid for,  
 in preparation for a mission study class and sub-  
 scriptions for Royal Service and Home and For-  
 eign Fields were made. This marks a long step  
 forward. Mrs. Clarke, Mrs. Spann, Mrs. Fortin-  
 berry, Mrs. Kennedy, Mrs. Massengale and others  
 made our visit pleasant. The association meeting  
 will be held at Cape early in October.

I have received to date \$55.60 on the Portrait  
 Fund of Dr. E. Z. Simmons. Associations are  
 taking up a collection for this fund and in that  
 way the amount is being met. Will you see to it  
 that your Association makes this collection?  
 Every little bit helps and we want each Associa-  
 tion to have a part.  
 M. M. L.

The amount subscribed at the Southern Bap-  
 tist Convention at Hot Springs, for the Ward  
 children is not yet fully paid. Indeed we have  
 only about half of it. Let us not forget our prom-  
 ise to these orphans.  
 M. M. L.

The following interesting article is taken from  
 the Alabama Baptist and was written by Miss  
 Lillian H. Forbes, known to many of us during her  
 stay in Jackson at the home of our brother and  
 sister, Dr. and Mrs. W. F. Yarbrough. She now  
 has charge of the Teacher Training and Eleme-  
 ntary Work of the Sunday School Department of  
 the Alabama Convention.

## TRAINING JUNIORS TO GIVE.

In his great little book, "Training in Christian  
 Service," Mr. L. R. Heavell well says, "First, and  
 most fundamentally, we should begin by giving  
 ourselves. He asks for our heart—the seat of our  
 affections. 'God give me thine heart.' If we give  
 Him our hearts we will gladly give Him all other  
 things in right proportion." This saying is es-  
 sentially true of our boys and girls, but they  
 need guidance because of lack of knowledge. The  
 words of Ecclesiastes 1:6,2 should be printed and  
 placed on the wall of every Junior Department  
 and frequently in the offering service the follow-  
 ing questions and answers might be used in con-  
 nection with this verse:

Who? Answer: Every one of you.  
 When? Answer: Upon the first day of the  
 week.  
 What? Answer: What is laid by.  
 How much? Answer: The Lord's part of what  
 He has given us.

There is a beautiful offering prayer for Juniors  
 which may be either said or sung as a prayer:

"We give Thee but Thine own.

Whate'er the gift may be;

All that we have is Thine alone.

A trust, O Lord, from Thee.

"Oh, bless the gifts we bring.

And let them useful be;

Whate'er for Thine we do, O Lord,

We do it unto Thee."

The use of individual offering envelopes, the  
 dignifying the gift as an "offering to Jesus" and  
 not as a "collection" for Him, who needs not that  
 we should take a collection for Him, will be very  
 beneficial.

Strong, positive teaching needs to be done to  
 counteract the way the home people all too fre-  
 quently give. Someone has summed it up under  
 the heading:

## SIX WAYS OF GIVING.

1. The careless way—not knowing what it is for.
2. The impulsive way—only when a sad story is told.
3. The selfish way—making money by fairs or festivals.
4. The self-denying way—doing without some-  
 thing we like so as to have the money thus saved to give.
5. The systematic way—giving a definite part  
 of any we receive. (The Bible says "The tithe  
 (or tenth) is the Lord's.")
6. The proportionate way—giving some for  
 local and some for home and some for foreign  
 needs.

Which way do the fathers and mothers of your  
 Juniors give? One little girl showed me her two  
 purses. One was a pretty little silver one—but  
 alas! its contents were copper. The other was  
 less pretentious but it was full of silver. Shaking  
 the copper merrily she said—"You know I give  
 like the grown folks do. They spend the quar-  
 ters on themselves and give the pennies to the  
 church."

Two chapters in Mrs. M. G. Kennedy's book  
 "Our Boys and Girls" will be found exceedingly  
 helpful in teaching systematic and proportionate  
 giving.

We want to make it impossible for any of our  
 boys or girls to say as did the one, who being  
 denied the privilege of giving Fido a good piece  
 of meat, handed him the plate of table scraps,  
 saying sadly, "poor Fido I wanted to make you  
 an offering, but I can only give you a collection."

L. S. F.

## WE HOLD THE MEASURE.

There was once a great spring to which the  
 people came for water. Some brought tiny cups,  
 others brought buckets, others came with barrels.  
 Each went away with his vessel full. Each de-  
 cided the measure of his supply by the size of  
 the vessel with which he came, while the never-  
 failing supply of the great spring continued to  
 flow on. We get an impression that God pours  
 out great measure to some and small measure to  
 others. God indeed pours out, but we hold the  
 measure. He placed that measure in human  
 hands when He said "According unto thy faith be  
 it unto thee."—Mrs. E. C. Cronk.

## BROKEN SHEARS RELIGION.

Love to God and love for man are insepa-  
 rable. They are the two halves of one whole.  
 It is impossible to cut with a half pair of  
 shears. It is equally impossible to love God  
 without loving our fellow-man; or to love  
 our fellow-man without loving God. Jesus'  
 phraseology, when he answered the intelli-  
 gent scribe is significant. After summing up  
 the Decalogue in that wonderful, compre-  
 hensive statement that included whole-heart-  
 ed love to God in combination with loving

one's neighbor as himself, he declared,  
 "There is none other commandment greater  
 than these" (Mark 12:31). "These" were  
 the two halves of the one "commandment."  
 When man in the beginning failed in love to  
 God and fell into the great disobedience, he  
 soon after failed in love to fellow-man, and  
 the first murder is recorded. Edward B.  
 Taylor, a traveling man in the South, a Gid-  
 eon, now gone home to glory, put his love  
 to God to the test by asking himself who was  
 his "chief neighbor." Significantly enough  
 his middle name was "Brother." He came  
 to the conclusion that his neighbor was the  
 negro. He used to go into their churches  
 and Sunday Schools to speak to them; scores  
 of negro drivers who conveyed him to coun-  
 try villages can repeat John 3:16 because of  
 his memory drills. He wrote for the papers  
 reminding the South of its opportunities, and  
 on his deathbed he left his final appeal in a  
 tract entitled, "Broken Shears Religion."  
 Is ours that kind? Who is our "chief neigh-  
 bor"? Is it the negro, or the Indian, or the  
 immigrant, the pagan in distant lands, or  
 the soldier in the camp that has lately pitch-  
 ed at our doors? Are we really cutting cloth  
 for God with shears that are well riveted?—  
 Sunday School Times.

## BLUE MOUNTAIN BREEZES.

I have been embarrassed and distressed.  
 All the rooms in our three regular dormi-  
 tories and our two industrial homes were  
 engaged early. We then arranged to give  
 up all second floor rooms in the president's  
 home to girls and assigned nine students to  
 those rooms. We then induced the Hutchins  
 family to open their big building to girls and  
 filled all places there. We called off all our  
 field representatives a month ago except Dr.  
 B. G. Lowrey and requested him to put in  
 his time for Hillman instead of Blue Moun-  
 tain. After all of this we have found it  
 necessary to send back fourteen ten dol-  
 lar deposits which were sent in for the pur-  
 pose of reserving rooms. We have prevented  
 a lot of other deposits from being sent in by  
 writing inquiries that all rooms were taken.  
 We might have allowed a lot of girls to come  
 and have to return for lack of room. That  
 would have been unjust and we have tried  
 to prevent it. We have an unusually strong  
 faculty engaged and have added to our com-  
 forts and conveniences during this summer.  
 We expect, therefore, to give our students  
 better advantages than ever before.

Our forty-sixth annual session opens Wed-  
 nesday, Sept. 18. Thanks to the many friends  
 who trust us.

W. T. LOWREY, President.

Sept. 13, 1918.

Pastor H. L. Martin of Indianola writes: I am  
 just home from a delightful visit to home folks  
 in Tennessee and a most gracious meeting with  
 Pastor R. L. Wallace and his noble little band  
 at Inverness, Miss. A real revival came to God's  
 people and twenty-seven were added to the mem-  
 bership. Pastor Wallace and his lovely compan-  
 ion have done a splendid work at Inverness and  
 are held in deep affection by the people. It was  
 a joy indeed to labor with them.



MISSISSIPPI NEGRO BAPTIST  
CONVENTION.

(By W. H. Johnson.)

This body met in Vicksburg July 22-24, 1918, in the King Solomon Baptist Church. Rev. J. H. Henry, pastor. Dr. A. M. Johnson of Vicksburg, presided over the deliberations with ease and satisfaction. The opening sermon was preached by Rev. A. A. Cossey. The doctrinal sermon was preached by Rev. J. W. Gayden. The educational sermon was preached by Rev. W. L. Varnado. The closing sermon was preached by Dr. E. R. Topp. Rev. A. A. Cossey offered a patriotic resolution, which was unanimously adopted by the convention.

The result of the election was as follows: Dr. A. M. Johnson, president; Rev. F. E. Frisby, first vice-president; Rev. S. B. Butler, second vice-president; Rev. H. L. Young, third vice-president; Rev. A. A. Cossey, recording secretary; Rev. H. H. Lowe, assistant recording secretary; Dr. E. R. Topp, corresponding secretary; Dr. H. W. Scott, treasurer; Dr. J. H. C. Henry, statistical secretary; Dr. J. A. Marshall, educational secretary; Rev. J. P. Sanders, foreign mission secretary.

Board Members: G. P. Green, G. P. Phillips, C. N. Miller, J. H. Walker, J. N. Christmas, A. D. Spodgrass, H. D. Wian, E. M. Weddington, E. D. Miner, J. W. Gayden, J. C. Lambert, W. F. Davis, B. M. Miller and J. H. Bedford.

Natchez College, located at Natchez, Miss., is the main object of the convention. This school is presided over by Prof. S. H. C. Owen, A.M., and is one of the best plants in the state for the education of colored youths. The convention raised more than \$12,000 at the meeting in Vicksburg. The Advance-Dispatch, published weekly at Mound Bayou, with A. A. Cossey as editor, is the state organ, and all agree that much of the success of the recent convention is due to the work of this paper. A resolution was passed, thanking the Mississippi White Baptist State Board for assisting Rev. A. A. Cossey. In his special work, among the colored people of the state.

The colored Baptist women of the state held their Auxiliary at the same time in the same city, in the Jackson Street Baptist Church. Dr. A. M. Johnson, pastor. The women raised more than \$3,000, making a total of more than \$15,000 raised by both men and women. The colored Baptists of the state are rejoicing over the fact that they raised sufficient money with which to pay all they owed on their missionary and educational work in the state.

The result of the election of officers of the Woman's Auxiliary was as follows: Mrs. A. A. Cossey, president; Mrs. M. J. Walker, first vice-president; Mrs. L. M. Donaldson, second vice-president; Mrs. M. A. Minor, third vice-president; Miss Josie W. Turner, recording secretary; Mrs. Rosa B. Higgins, assistant recording secretary; Mrs. E. D. McGowan, corresponding secretary; Mrs. W. P. Thomas, treasurer; Mrs. L. C. Ballard, state missionary; Mrs. I. B. Robinson, assistant state missionary.

Board Members: Mrs. P. H. Harris, Mrs. E. Carter, Mrs. D. A. Pearson, Mrs. A. L. McGowan, Mrs. J. A. Scott,

# September 29

## Baptist Go-to-Sunday-School Day

You still have time to get ready, but  
you must act promptly.

Our Baptist Sunday School work in the South has largely developed through co-operation with the State Mission Boards. Every state has a Sunday School worker, some two, some three; but all, as in your state, are a part of your own work. It is the right way. It is your work. So this great Go-to-Sunday-School Day is properly a day to study State Missions and to give to State Missions. And the purposes are all one—have a great RALLY DAY and you will have a great STATE MISSION DAY. Your board needs it and your school needs to help.

I. J. VAN NESS, Corresponding Secretary.  
Nashville, Tennessee.

## Baptist Sunday School Board

NASHVILLE, TENNESSEE.

REMEMBER: For programs and full information you must write to the address below. You haven't much time, but you can do it if you start today. If you want this day for Promotion Day, a special part of the program has been provided.

J. BENJ. LAWRENCE, D.D., Jackson, Miss., State Secretary.

J. E. BYRD, Mt. Olive, Miss., Sunday School Secretary.

Mrs. S. B. Blackburn, Mrs. K. C. Gayden, Mrs. E. B. Gaines and Mrs. A. B. Tooley.

The convention will meet next July in Greenville. The amount set to raise next year is twenty thousand dollars. Aside from the missionary work to be done in the state, repairs and improvements must be done at Natchez College.

### GOOD NEWS.

I have just closed five weeks of

protracted meeting work. We were assisted at Braxton by my son, A. S. Johnston of Gallman. The attendance was large and the interest good. Twelve accessions. Many of the people expressed themselves as highly pleased with the young preacher's efforts.

My next meeting was at D'Lo with Dr. W. A. Hewitt to assist. He proved to be quite acceptable to our people. We received thirty members.

The next week I was at Valley

Grove with Pastor E. P. Steen. Eight new members.

The week following I was with Pastor Sandifer at Pearl. We had a gracious meeting and quite a number to join.

I closed with a meeting at Concord. Eight accessions. The good people of Concord Church invited the preacher to assist again next year.

J. R. JOHNSTON.



## MANY PRESCRIPTIONS

## AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R. Hood's Sarsaparilla—11 oz.

P. S. Hood—180 pills

Sarsaparilla before meals  
Two Pills after meals

There is no better course of medicine for "pure" blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.



## INFLAMED EYES

Reddened lids and all eye troubles resulting from weakness or inflammation.

Immediately Relieved

by the use of Dickey's Old

Reliable Eye Water. It

restores sight and healing. No burning, no pain.

At all drug stores or write to: Genuine in Med. Box.

DICKEY DRUG CO. Bristol, Va.

## Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

Dr. Aswell, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClain, of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands, named by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, or from any curable disease accept the guarantee offer, below, by signing your name. Clip and mail to the Shivar Spring.

Box 130, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

NOTE: "I have had the pleasure of serving the little church at Shivar Springs, as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McK. Pittman.

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## Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

## HELP NEEDED AT BEGINNING OF THREE STAGES.

The rule is that the unsaved shall remain unsaved except somebody who is saved lead him to Christ as his Savior. Hence, this matter of soul-winning is the paramount work to which all saved people are called. A few years ago one of our young people's organization had as their motto: "Saved to Serve." That's right—that's as it should be. We certainly are saved in order that we may serve. Nor would it miss the mark at all to state the case this way: "Saved to save." For that is the work for which we are saved.

And when you think it through you see that there are three stages, at the very beginning of which every unsaved person not only needs help, but must have it.

## 1. Conviction.

Why, to be sure without conviction for sin—deep and pungent—there can be no forgiveness of sins—and certainly no salvation. I take it that there are three classes of sinners in this world. First, those saved already by grace through faith in Christ; second, those who are not saved, and yet they see themselves as great sinners in the sight of God. These are sinners, to be sure, but sinners convicted for sin. Then there are others, who are not only not saved, but they do not realize that they are great sinners—and exposed to God's wrath every hour. These are not convicted.

Nor has there ever yet been a single instance of the conversion of an unconverted sinner. From the very nature of the case, conviction must precede repentance, and where there is no repentance there can be no remission.

Perhaps, too, the ministers are to blame in part for the fact that so many unsaved people sit under the preached word—and yet are not convicted.

But I shall refer to this point again in a moment.

My insistence now is this: People who are saved have their first fine opportunity to help their unsaved friends in this matter of conviction for sin. They must see themselves as great sinners, under God's wrath and deserving of nothing short of utter condemnation. But under normal, natural conditions they can never see themselves in that light. The god of this world still blinds the minds of the unsaved, so that they cannot possibly see themselves as they are both by nature and practice.

I believe with all my heart that, as a rule, conviction is born of the preached word. In one place it says that the Word is the sword of the Spirit. In another place it says: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

All of which means, I take it, that God's Spirit—the Holy Spirit—uses, as a rule, the Word of God in convicting people of sin.

And so there is so sort of personal

work that can count for more, perhaps, at the outset of a meeting than that of inviting and inviting and inviting again the unsaved to attend the meetings,—and then insisting and insisting again and again upon the acceptance of the invitation.

For if the man in the pulpit be true to his trust, and preach a whole gospel,—and, at the same time, in the spirit of love,—conviction for sin is sure to come to him who hears. I am so firmly fixed in this belief that I make bold to say that it is impossible for any sort of a sinner to sit under the preaching of the whole gospel during a meeting, and not become convicted for sin. That is, of course, if he listens with an open mind and an unbiased heart. He may never yield to his convictions and accept Christ—but he has been convicted for sin, nevertheless.

Here, then, is the first point at which we can help our unsaved friends.

## 2. Decision.

After one is convicted for sin, then comes another "balk." For immediately after conviction should follow a decision for Christ. But the rule seems to be this: After conviction there is hesitation. And it is entirely possible for this hesitation to become habitual,—or fixed. So when we have helped our friends in the matter of their convictions, by inducing them to hear the gospel,—and thus enabling God's Spirit to do His fine work of "reproving them of sin"—then it becomes our duty to help them in the matter of a definite decision for Christ. And unless somebody helps them here, thousands upon thousands never go any further.

Only the other day I read this beautiful testimony: "Under the stirring sermon people were convicted for sin. At his invitation many people made a public profession of faith in Christ as their personal Savior. Others came forward for prayer. A small boy was under deep conviction for sin."

Mrs. Darden, God bless her memory, urged me to give Dr. Smith my hand for prayer. I started, blinded by tears. Holding another boy by the hand, I took him with me. When I gave the preacher my hand, I gave God my heart, and took Jesus as my Savior and Lord. The boy, Claude, died a few years ago. He was the first I helped to Christ."

I am sure we can see the point. After we have helped our friends in the matter of their conviction for sin, then they need our help just as really and urgently in the matter of their personal acceptance of Christ as their Savior and Lord.

## 3. Duty.

And after they have decided for Christ, first in trust, then they need our help to enable them to go one step further and decide for Him in obedience. How many sad cases there are scattered along life's journey,—men and women, good and true,—fine folks who have actually decided for Christ as their personal Savior,—but who

## Health

THE MAN WHO SUSPECTS that he has kidney trouble and neglects to take measures promptly for his relief is taking a dangerously unwise risk. If the kidneys are not properly performing their function of purifying the blood stream, waste products and poisonous acids remain in the system and cause nervousness, rheumatic pains, backache, indigestion, nerve troubles, swollen joints, stiffness, puffiness under eyes and other weakening symptoms.

## Foley Kidney Pills

restore and regulate the healthy and normal action of kidneys and bladder, bringing them back to normal, clear head, good digestion, active brain, and all "round vigorous health."

M. W. Taylor, Calvert, Ala., writes: "My ailment—kidney trouble. I tried three different remedies, but none gave me such relief as Foley Kidney Pills." 50c and \$1.00 sizes.

Sold Everywhere

PLANTS—Frost-Proof Cabbage Plants, all varieties, one thousand, \$1.50; two thousand and over, \$1.00. Genuine Nanny Ball and Porto Rico Potato Sprouts, \$4.00 per thousand, ten thousand and over, \$1.50. All varieties Tomato, Egg and Pepper Plants. Write for prices and special assortment of plants for small gardens. The Georgia Co., Inc., Dunwoody, S. C.

## CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 30  
ESTABLISHED 1888  
THE C. B. BELL CO., HILLSDALE, OHIO

## THE GOAL OF A GREAT PEOPLE

A MILLION AND A HALF DOLLARS

FOR Foreign Missions This Year

BY SOUTHERN BAPTISTS

## DRINK

Castalian Springs Water. It the wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail or spend a few pleasant weeks at the spring. Address,

CASTALIAN SPRINGS, DURANT, MISS.

## To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

Simple Remedy for Skin Troubles  
Tetterine kills all parasitic germs which affect the skin. It is absolutely harmless, and soothing. Eczema, Ringworm, Tetter, Itch and other skin troubles are permanently ended by applying Tetterine, a soothing ointment, 50c a box. Sold by druggists or by mail from SHUTKIN COMPANY, Savannah, Ga.

GET READY  
Right in your own home with complete the most you can prepare for a lifetime position—our Night Work Girl-Service-Merchandise-Bookkeeping Course that Uncle Sam approves. Take only the original. Prepare for the original. Prepare for the original. Prepare for the original.







## A CUBAN ENCAMPMENT.

(Missionary J. G. Chastain.)

In the western half of Cuba we have 36 Baptist churches with as many native pastors and twice as many Sunday School teachers and other Christian workers, including a number of young men who are studying for the ministry. For the better training of all these an annual Bible Institute is held covering a week or ten days. This year we ran from August 6th to 16th with ideal weather, a good attendance and excellent interest. Each day the class work began at 8 a. m. and ran till noon.

In two lessons Dr. McCall took us through the Epistle to the Romans, making a hasty yet critical study of the text. This exegetical work goes to the very heart of things and is valuable from every point of view.

Rev. F. Pale, a Spanish brother, had thoroughly studied one of our Normal Sunday School books, made full notes on it. A Spanish translation of these he gave in ten lessons to a large class, 35 of whom were approved, each receiving his diploma or adding an additional seal to that already in hand.

To these exegetical and Sunday School studies a practical turn was given by brethren Miller and Cova, who favored us with a number of doctrinal and devotional discourses, exemplifying the best methods of studying and presenting the fundamental doctrines of the Bible.

A certain visiting brother discoursed daily on Pastoral Theology, setting forth practical hints that may be helpful to all alike.

Open air preaching services were held daily at sun-set in the public parks of the city, following by preaching at 8 p. m. in the church.

Many are the benefits which result from these annual institutes. Some of our pastors are young men of limited experience, and all have their problems and difficulties. These they discuss together with an interchange of ideas and recommendations. Spending days together they come to know and love each other better, an intellectual and spiritual uplift is gained; much valuable information is acquired along with improved methods of Bible study, enabling the men to return to their respective fields of labor with new zest and a determination to do better work than ever before.

After seven months' service I have severed my connection with the Army Y. M. C. A. and am now working among our soldier boys under the auspices of the Northern and Southern Baptist Home Mission Boards. I am associated in the camp pastorate at Camp Pike with Dr. J. O. Johnson and Singer S. E. Kirby.

My "parish" includes several thousand sick and convalescent boys in the base hospital. This has been the weak point in our work in all the camps I have visited. In fact, I have found that the base hospitals have been left almost entirely to the Catholic camp pastors and the Knights of Columbus. It is strange that we should have overlooked this important phase of army work. The boys are more susceptible to teaching and leading here than anywhere else.

And not only have the churches overlooked the army hospitals, but the Army Y. M. C. A. has failed to enter this harvest ripe.

Aside from our pastoral work our party is busy almost every evening preaching the gospel of life to the soldiers. Besides our preachers and director of music, we have a fine crowd of talented and consecrated young women who go with us to the camp to do their bit for the soldiers in rendering sacred music.

Many nice things have been said in reference to the Baptist work that is being carried on in Camp Pike. Such men as the Camp General Y. M. C. A. Secretary have stated in public that the Baptist pastor is doing more work than all other camp pastors.

Last Wednesday night we held one of our best services. About 2,000 men gathered together for an open air service near one of the "Y" buildings. Bro. Johnson brought a short, simple and pointed message to which the soldiers gave marked attention. As the preacher concluded his remarks he called upon those who would take Christ as the Master of their souls to signify it by coming down to the front and giving him their hands. Two hundred and fifty of these brave American soldiers filed down to the front and many with tears streaming down their cheeks, laid their souls upon God's altar, just as they had laid their lives upon the altar of their country.

There are about 10,000 Mississippians in Camp Pike and most of them are Baptists. They are all fine, strong brave young men and will certainly make valiant soldiers.

FINLEY W. TINNIN.

The Lord has graciously blessed the churches at Lee Academy, Pilgrim's Rest and Tocawa this summer.

Lee Academy is not an organized church but has preaching twice a month. Bro. J. L. Johnson preaches for them one Sunday and the writer one. This school house is midway between Pope and Liberty Hill churches, about five miles from each. The writer preached for them last year and held a meeting with them baptizing ten into the fellowship of the Pope church. This year had another meeting, the writer doing the preaching and baptized eight into the fellowship of Liberty Hill church. One aged sister who had gone to the Methodists thirty years ago came back and asked to be restored to fellowship.

From this place the writer went to Pilgrim's Rest church where he is pastor, and again did the preaching. The meeting lasted eight days and there were conversions at every service. Eleven were received for baptism and the church greatly revived. There are others here who will be baptized in the near future who for some reason have not come in at this time.

Tocawa was our next meeting. The pastor again did the preaching. The Lord gave his blessing and souls were saved. Thirteen were added to the church, ten by experience and baptism two by letter and one on statement. This last was a brother who several years ago joined the Pentecostals, believing he could reach perfection by a single bound but finding that the

## HILLMAN COLLEGE

FOR YOUNG LADIES, CLINTON, MISS.

NEXT SESSION OPENS SEPT. 18TH.

Located at Clinton, an educational and religious center. Fine Christian influences. Students have the close personal care of Mrs. B. G. Lowrey, the Lady Principal assisted by an efficient Faculty. A two year college course. Graduates entitled to State License. Good advantages in Piano, Voice, Expression and Home Science. Write for information.

Dr. B. G. Lowrey, Field Secretary. M. P. L. Berry, Vice-President.

"Star" in his membership still was raging, he came home, came back home to fight it out under the old doctrines of grace. There were several other conversions, some of whom were from Methodist families and joined the Methodists but were immersed by their preacher.

J. C. GIVEN.

Tocawa, Aug. 29, 1918.

## THE BLUE MOUNTAIN EVANGELISTS.

On June 1st I completed eighteen years work as an evangelist and accepted the pastorate at Arfando, Tenn. Some years ago, because of receiving so many more calls for work than I could accept, that I might help pastors and churches in securing safe, sound, effective evangelists for meetings I organized "The Blue Mountain Evangelists." The character of their work is now well known. Their work will continue. They are Evangelists Joe English of Texas, G. E. Kennedy of Kansas City, Mr. L. C. Bauer of Illinois, Chas. E. Watkins of Indiana, D. P. Montgomery of South Carolina and J. B. DeGarmo of Blue Mountain, Miss.

For the last few years I have acted as forerunner for Evangelist F. J. Harrell of Waco, Texas, and E. J. Isenlower of Blue Mountain, Miss., going before them for a week or ten days and they following and doing the reaping. They will continue as Blue Mountain Evangelists. I know of no safer, sounder, more effective evangelists. No ill after effects will follow their work. They are specially used of God in reaching men. I strongly commend them to the pastors and churches. I would not hesitate to recommend them to any church in the land. They will gladly go to aid in the weak churches as well as in the stronger ones. They and the other Blue Mountain Evangelists. I know may be reached by addressing them directly or by writing me to Blue Mountain, Miss., or to Orlinda, Tenn. Let the pastors and churches make their engagements as far ahead as possible and in writing give first, second and third choices as to dates.

T. T. MARTIN.

## LEBANON ASSOCIATION.

The 25th session of the Lebanon Association, including the Hattiesburg Churches, was held with the Wiggins Baptist Church, September 3rd and 4th. The churches were well represented and the session was a good one. The officers elected were that prince among laymen, M. P. L. Love, moderator; our Mississippi Woman's College president, Dr. J. L. Johnson, clerk, and the Bamber of the First Church, Hattiesburg, Abner Polk, treasurer.

The reports and discussions were

cheering and the spirit of optimism ran high through the entire session.

The people of Wiggins were indeed superb in their entertainment.

The sermon at night by Rev. S. M. Morris of Sumrall, was far above the ordinary and produced a marked effect upon the large audience.

Petal will get the session for 1919. The Baptist Record fared well as the list of subscribers and check enclosed will attest.

T. J. MOORE.

## A REAL REVIVAL.

The Pontotoc Church under the leadership of Rev. J. J. Mayfield has just closed one of the best meetings from many view points, we have ever had. Rev. Jno. W. Mayfield of Mart, Texas (a brother to J. J. our pastor) did the preaching and Gospel Singer Sam Rauborn of Louisville, Ky., led the singing.

Brother Mayfield's messages were largely to the church, and there were many expressions of praise from the large congregations which reached the full seating capacity of our large auditorium, making it necessary to use our balcony.

They came for a distance of 10 to 15 miles in great numbers.

One of the strong features of the meeting was the ladies' prayer meetings each afternoon, lead by Brother Rauborn and many mountain top experiences were reported.

There were 30 additions to the church.

M. L. SHANNON, Clerk.

YOUNG MEN GO TO COLLEGE. Government pays expenses and thirty dollars monthly to those between eighteen and twenty-five in college classes who enter Students Army Training Corps. For particulars write Meridian College, Meridian, Miss.

Pain of Carbuncle  
Is Maddening

Sometimes Results Fatally.

Besides the annoyance and often loss from work, the pain of a carbuncle is maddening—is almost unbearable.

You can now get relief—Carboil stops the pain, "softens" and "cleans out" the inflammation and heals.

Carboil is also fine for boils, sores, abscesses, burns, tetters, ringworm, itch, piles. Try it free. Clip and mail this to Spurlock-Neal Co., Nashville, Tenn., for a liberal sample, and literature. Large boxes 25c at good drug stores.

**CARBOIL**  
FOR  
**CARBUNCLES**



## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### OBITUARY.

We have learned of the death of Bro. Vaughn of Lafayette county, who served us two years, as our pastor and we regret so much to hear that he was called so soon from the good work he was doing. But God's will must be done. And we want to express our sympathy for his loved ones that will so sadly miss him. He had many good friends at this place and some that had known him for quite awhile, and am glad to say that he was a true good man and pastor.

Tis sad to part with those we love. But sweet to know they are safe with the Lord Jesus.

From a member of Center Hill Church.

MRS. Z. D. LITTLEJOHN.

The Pearl Leaf Association will hold the next annual session with Providence Church nine miles north of Hattiesburg and three miles east of Lux on Friday and Saturday before the first Sunday in October. The first Sunday will be given over to the celebration of the centennial of the church. We are expecting a great occasion.

Yours for His service,  
J. P. WILLIAMS.

### POPLARVILLE.

There was held a patriotic memorial service Sept. 11, 8 p. m., at the Baptist Church of Poplarville, and a gold star placed on the service flag of the church which bears 40 stars. This was held in honor of Sailor Orville Carver who was killed when the troop ship Mount Vernon was torpedoed, the fifth instant.

The mayor of the town presided. The pastor introduced the speakers and impressive addresses were made by Prof. L. A. Hurst, a former teacher of the young hero; Prof. J. A. Huff principal of the county high school; Prof. L. Locke county supt. of education; Judge W. A. Shipman of the local bar; Col. J. W. Shivers, lawyer and Confederate veteran; Gov. T. G. Bilbo, commander-in-chief of our state military forces.

The audience was very large. The church was decorated with flowers and flags. The music was martial and soul-stirring and the hour was a very impressive one indeed.

Fraternally,  
S. P. NEVINS, Pastor.

### ELLIOTT CHURCH.

While away from my work holding meetings (being with Brother O. U. Sullivan who is a fine, consecrated worker) I had the pleasure of visiting the church where I was first pastor and it was more than a pleasure for me to be with the brethren of Elliott once more.

The church there has such a remarkable history that I have been thinking from time to time I would write an appreciation of the service

of the noble people there and I am sure it will be an inspiration to all who might read it.

I was called there (not by the church because there was then no organization) in March two years ago and over and the people had been talking for some time about a building but had put off for more reasons than one or perhaps "excuses" would be a better word. The second Sunday of July the church was organized; the fourth Sunday the pastor was ordained at Blue Mountain; the fifth Sunday he held his first meeting at Elliott and you have gone through the experience of that first meeting know something of his feeling. A week later the deacons were ordained and the meeting closed having added to the original 19 members, 10 by baptism and eight by letter.

That's the history of the noble band the first four months. The following month, September the building began to ascend heavenward; and nine months later it was dedicated, Brother Hargis preaching the sermon; the debt cleared and another meeting held by the pastor with eight additions.

The above includes none of the trials and troubles that usually accompany an enterprise of that kind but the Lord wonderfully blessed the people and we were glad to find another young pastor in charge, glad to meet him and to know he is going to attend Mississippi College this coming year. We pray the Lord's blessings on him and his people.

We had two fine meetings, baptizing 14 in the first, and adding the names of seven to the church roll in the second.

Yours in the Work,

D. A. McCALL.

Gunnison, Miss.

### WORK IN THE CAMPS.

I have thought of you many a time lately, and have been intending to write to you and tell you about the Y work in Camp Johnston, but a multiplicity of duties prevented. Just at the present, however, we have a breathing spell, and so I will write a bit.

When I entered the Y service, it was with the desire of, rendering a helpful service to our men who are to help win the war. I had an idea that the Y. M. C. A. was doing some worth-while things in our camps, but did not realize the extent of it, nor did I appreciate it from the soldier's point of view, but now after several months work I have come to the conclusion that in our whole country there is no greater good being done than is being done in our cantonments. Personally, I have never been so happy in my life as I am now, and the joy comes from seeing man after man take Jesus Christ as his Saviour and King, having carefully thought it all out first. On one Sunday eight men in the building where I am working definitely accepted Christ, and a few days later four of these were baptized by Dr. Hobson, pastor

of the First Baptist Church in Jacksonville. On their return from the city they stopped in our building and shook hands with me, and I do not think I have ever seen four happier men. This is a common occurrence here in all parts of the camp. Strange to say, the Baptist folks are far in the lead in such follow-up work.

It seems to me that the people of Mississippi will be interested in the things that are being accomplished here, and so here are some statistics for the month of August. There were 1,347 definite decisions for the Christian life, each man pledging his allegiance to the Lord Jesus Christ

as his Saviour and King, and that he would fight his battles for the victory of His Kingdom. I have been observing the care with which each Y man goes about dealing with those who are thinking of signing the decision cards and I am convinced that practically all of the above number actually became Christians. In my own section of the camp I have had opportunity to observe the men themselves daily since they signed the cards, and so far have not found one who was not earnestly living according to his pledge.

Sincerely yours,

ROBERT H. RUSSELL.

## ARE YOU KEEPING IN TOUCH WITH THE GREAT WORLD MOVEMENTS OF CHRIST AND HIS KINGDOM?

The great opportunity of today in spreading the gospel and informing others of its progress all over the world has never been equaled.

Opportunity is always coupled with responsibility. Are you taking your part of the burden? You need authoritative, up-to-date information. The Missionary Review of the World is international and interdenominational. For pastors, missionaries and other Christian leaders it is the indispensable missionary magazine. Read its stirring articles—informing new notes—stimulating editorials—practical best methods—valuable book reviews—general authoritative information on world-wide Christian events.

Special offer—good only until October 20, 1918. Fifteen months for the price of twelve. October, November and December issues of "The Review" will be sent free if your order for 1919 is received before October 20th. Fill in the accompanying blank now and mail it promptly with your check or money order. Do not let this special offer slip your mind. Be sure you get the splendid October number.

Gentlemen:

In accordance with your Special Offer I am enclosing \$2.25 for one year's subscription for The Missionary Review of the World beginning January, 1919. In addition I am to receive without extra charge the October, November and December numbers.

Name \_\_\_\_\_

Address \_\_\_\_\_

Date \_\_\_\_\_

## Sunday School Literature

For October, November and December (First Quarter Graded Lessons and Fourth Quarter Uniform Series.)

Sufficient labor to handle the rush orders for literature which come during the last month in each quarter is difficult to secure. Note change in prices and order now.

### UNIFORM SERIES

	Per Copy
	Per quarter
Home Dept. Magazine	\$0.50
Supt.'s Quarterly	.16
Bible Class Quarterly	.05
Advanced Quarterly	.05 1/2
Intermediate Quarterly	.05 1/2
Junior Quarterly	.05 1/2
Children's Quarterly	.05 1/2
B. Y. P. U. Quarterly	.07
Jr. B. Y. P. U. Quarterly	.06
Jr. B. Y. P. U. Leaders' Quarterly	.10
Kind Words	.16
Baptist Boys and Girls	.10
Child's Gem	.06 1/2
Teacher	.16 1/2
Lesson Leaf	.01 1/2
Primary Leaf	.01 1/2
Organized Class	.12
Bible Lesson Pictures	.75
Picture Lesson Cards	.02 1/2

### GRADED SERIES

	Per copy
	Per part.
Beginners' Teachers (2 gr.)	\$.25
Beginners' Pictures (2 gr.)	.75
Grades)	.07
Beginners' Bible Stories (1 Primary Teacher (3 gr.)	.25
Primary Bible Stories (3 Gr.)	.07
Junior Teacher (4 grades)	.25
Junior Bible Stories (2 gr.)	.07 1/2
Intermediate Teacher (4 Grades)	.25
Intermediate Pupil's Book (4 grades)	.07 1/2
Senior Teacher (4 grades)	.15
Senior Pupil's Book (4 gr.)	.07 1/2
Beginners' and Primary Superintendent's Manual	.25
Junior Supt.'s Manual	.25

### BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave. North,

Nashville, Tennessee.

**KENNINGTON'S**  
JACKSON, MISS.  
Mississippi's Best Store



## NEWS IN THE CIRCLE MARTIN BALL

The Sunflower Association will convene at Lyon, October 8 at 3 o'clock p. m. All the general interest men are invited to meet with us.

Pastor W. S. Allen, who recently took charge of Immanuel Church, Hattiesburg, writes that he has been given a cordial reception and that opportunities for work are many and inviting.

It is stated that the authorities at Blue Mountain have been forced to call in the representatives on account of space. Every room was taken and some applicants turned down. We ought to be able to accommodate all who apply for admission into our schools.

Rev. M. E. Staley, who has served the First Church at Fulton, Ky., very acceptably for several years, has moved to Martin to take up the work resigned by Dr. I. N. Penick. The Fulton church made strong efforts to keep him but failed.

Rev. Geo. W. Swope has resigned the church at Abbeville, S. C., after two years successful work and will do evangelistic work for which he is so well qualified.

Rev. John A. Held of Stamford, Texas, so lovingly remembered in

Mississippi, has been called to the First Church, Bryan, Texas. His decision has not been announced yet.

Newkirk, Okla., a town of 6,000 inhabitants, where a Baptist church has just been organized, has called Rev. H. M. Godfrey of Tennessee, Okla. He accepts and enters the new work at once.

The North McKinney Church has called Rev. Geo. W. Sherman of Denison, where he has successfully labored for four years. He has accepted the call and will move at once.

The Baptist Standard states as a direct result of the drought the church at Sweetwater, Texas, has lost 200 members. In some sections whole communities have been broken up and churches have lost practically all their members.

Every Association and Convention should give earnest protest to the action of the War Department in eliminating the camp pastors. This strikes at the foundation of religious liberty for which our forefathers so earnestly contended.

Dr. R. G. Bowers of Paducah, Ky., recently did the preaching in a meeting at Sedalia, Ky. C. H. Wilson pastor. Twenty-three additions—17 by baptism.

Mr. Keppel, the third assistant secretary of war, seems to be ignorant of constitutional provisions for separation of church and state, and the spirit of denominational work. He should at once confess his ignorance of conditions as they are and retract his statements.

Dr. W. M. Wood of Mayfield, Ky., lately assisted Pastor A. T. Cinnamond at Kosciusko. There was some interference on account of the election. Six additions to the church. Much good seed sown and a large harvest expected.

Dr. R. C. Buckner, the superintendent and pastor of the Buckner Orphans' Home, in the annual series of meetings recently closed, baptised 83 happy converts in the presence of a large concourse of people. Five additional candidates were received after the baptismal service began.

Last Sunday Dr. M. D. Jeffries, pastor of the Tri-State Memorial Hospital, Memphis, preached for the Central Church people and at the request of Pastor Cox 36 nurses from the hospital rendered four selections of songs, such as they are accustomed to sing at their Tuesday night meetings in the hospital. The large audience was charmed.

Evangelist Wolfe of Oklahoma, recently closed a gracious meeting with the Calvary Church, Memphis, W. L. Norris pastor. There were 35 additions. All departments of work were helped.

## THE NEW CALOMEL A PERFECT SUCCESS

Calotabs, the newly perfected calomel, is absolutely purified from all of the unpleasant, sickening and dangerous qualities of the old-style calomel. The new Calotabs are rapidly taking the place of the old-style calomel tablets, as they are much more effective as a liver cleanser and system-purifier, yet are entirely free from all objectionable qualities.

The new Calotabs are sold only in original, sealed packages; price thirty-five cents. Your druggist recommends and guarantees them.

## The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of eight months opens October 2nd. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information write to

E. Y. MULLINS, President.

# CLARK MEMORIAL COLLEGE

*Newton, Mississippi*

Preparatory Department, embracing a two-years' course of study.

College Department, embracing a four-years' course of study.

Special Departments: Art, Expression, Music, Voice, Home Science, Book-keeping, Typewriting, Stenography.

Only Junior Baptist College in the State.

Fifty-five acres of land, three splendid buildings, ideal location, board on co-operative plan, costing eleven dollars per month last session.

Next session begins September 17, 1918.

T. A. J. BLASLEY, B.A., D.D.,  
President.



# CHICKSAW AND TRINITY ASSOCIATIONS

Chickasaw met Sept. 10-11 at Macedonia Church not far from New Albany. The moderator, Rev. T. A. J. Beasley, was at the helm and things went well. The meeting-house is 48x79 feet and seats 900 people. It was overflowing. The spirit of the session was fine. Three cash collections were taken on the last day for three different objects and the aggregate was about \$400. That was going some. The enrollment man was given a warm welcome.

The Trinity met at Cross Roads Church in Webster county. Here the attendance was not so large but a more interested and enthusiastic meeting I never attended. Many of the churches of this association are very backward but just now there seems to be the dawning of a new day. They had one feature I have found in no other association. A committee and report on financing the kingdom. The report was fine and recommended the right things. The discussion was good and resulted in every pastor and messenger pledging himself to see to it that the Mississippi Budget and Single Envelope system be installed in his church at an early date. They claim that this act is the fruit of the church-to-church campaign of Webster county, held a few months ago.

## Grove's Tasteless Chilli Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

## BAPTIST ORGANIZED CLASSES IN SPECIAL EFFORT FOR OCTOBER.

The Organized Class Department of our Sunday School Board is co-operating with the various State Sunday School secretaries in promoting some special activities for the organized classes in the Sunday schools of the South.

Some of the aims may be stated:

The winning of a million new pupils for Baptist Sunday Schools. There are at least a million and a half Baptist Church members in the South not in any Sunday school.

The registration with the board of all of the organized classes in the Baptist Sunday schools of the South.

The organization of five thousand classes in the Intermediate, Senior and Adult departments, and their registration with the board.

The winning of the unsaved in every Sunday School to personal faith in Christ, to church membership and to active Christian service.

The installation of the six point record system wherever possible.

The organization of Uthing bands and the enrollment of every church member in the class in systematic and proportionate giving.

The securing of ten thousand new subscribers to the various Baptist state papers and five thousand new

## That Well Known Saying

"Beauty is only Skin deep" is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from Shuptrine Company, Savannah, Ga.

# Ruptured?

## Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

## FREE TRIAL

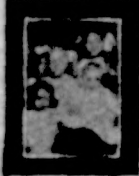
If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metal and hard rubber devices used are never relaxing, always in the way and often cause sores from rubbing. Frequently, when you are wearing one, you feel that you are wearing a cage. The Brooks Appliance is not a truss, but instead a comfortable, little air pad, securely but snugly supported in place so that it is never in the way, never slips and it is comfortable and natural that you forget you are wearing it. While the air cushion and supports are resilient so that the Appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on for body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no sores, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about rupture and the Appliance but you will see also what thousands of other users think of it. The Appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

## AVOIDED OPERATION.

"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:



Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad in a newspaper, with the

result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to get an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

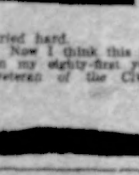
I cannot thank you too much for what you have done for my boy.

Yours respectfully,  
OLIVER HANSON,  
Ada, Minn.

## RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:



Less than a year ago I sent to you for an Appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the Appliance just quite two and a half months. It has cured my rupture.

I tried the other day while the Appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I

tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and

raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inf. in Co. C, commanded by Col. M. T. Downes.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable Appliance you made for me.

Your friend,  
E. A. RICHARDS,  
Holly Hill, Fla.

## NO MORE TROUBLE.

Mr. C. E. Brooks, Marshall, Mich.

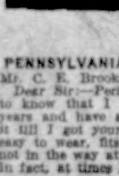
Dear Mr. Brooks:

Answering your letter, will say we need no more Appliance, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,

Yours very truly,  
Mrs. H. Tollman,  
119 Towle Avenue,  
Mishawaka, Ind.



## PENNSYLVANIA MAN THANKFUL.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on, it just adapted itself to the shape of the body and seemed to be a part of the body, as it snug in the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,  
JAMES A. BRITTON,  
80 Spring St., Bethlehem, Pa.



BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name .....

Address .....

R. F. D. .... City ..... State .....

Clip and sign this coupon and mail it today.



The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

## Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never chafes or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungaily.
5. It is small, soft and pliable, and cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliance is made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. Our reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and our prices are so reasonable, our terms so fair that there certainly should be no hesitancy in sending the free coupon today.

subscribers to "Home and Foreign Fields."

The definite committal to larger service in the Sunday School, other church activities and the denomination of thousands not now engaged in such service.

Pastors, superintendents and class leaders are urged to co-operate in this movement for the enlarged vision of thousands of Baptist church members.

Literature is being sent from the board rooms in Nashville and from

the state offices.

We hope to secure five hundred new subscribers for "Baptist Record" in this special effort during October.

## Your Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, Just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write Murine Eye Remedy Co., Chicago.

Pastor J. W. Eldson and the good people of Shady Grove Church had with them the last week in July Rev. E. T. Putnam who preaches the old time gospel in its purity. There were 30 additions to the church, fourteen by experience and sixteen by letter. The church was also greatly revived. J. W. EIDSON.

WHEN WRITING OUR ADVERTISEMENTS PLEASE MENTION THIS PUBLICATION



## MEETING AT PONTOTOC.

I have just returned from Pontotoc, Miss., where I assisted my brother Joe, in a great meeting. The meeting lasted two weeks and was largely attended from the beginning. The pastor and people were well prepared for the revival as they had been praying for weeks for the meeting. There were 30 additions to the church and others made public professions of faith who did not unite with the church. Bro. Sam Raborn of Louisville, Ky., led the singing and is one of the very best it has been my privilege to work with.

I found at Pontotoc one of the very best church buildings I ever saw; it is a marvel of convenience and surpassing in its beauty and is built from the ground up with a view to work and utility. Bro. T. L. Halcomb led the church in the building movement and the church and town love him dearly. I found the church thoroughly drilled and trained in the deep things of God. I could see in the new church building and the deep spiritual life of these noble people the reflection of the noble work done by that princely preacher, Bro. Cooper, who was pastor of the church for more than twenty years. It takes time to grow a great church. Eternity alone will reveal the noble work done by these men.

The present pastor has not been on the field for a few months but is already leading the church in a splendid way.

J. W. MAYFIELD.

Mart, Texas.

## MY PROTRACTED MEETING FOR THE SUMMER.

I began a meeting third Sunday in July with Rev. Lonnie Mitchel, pastor Bethel church, Trinity Association. I did all preaching. Received six by baptism, two by letter. Raised pastor's salary \$50. Raised apportionment \$20. Put on budget, organized W. M. U. The church is greatly revived.

Fourth Sunday in July Montgomery county association. I began a meeting at Poplar Spring Church with Bro. Barrett of Habana doing all the preaching. Received three by letter, two by baptism.

August 1st Sunday I began a eight day meeting with Mt. Pisgah Church, Montgomery County Association. Martin Gable of Clarksdale came and preached four days. I preached four days making eight days. Received 24 by baptism, eight by letter, one restored.

Third Sunday I began a meeting with Pastor H. Barrentine at Pineforest Church, Montgomery Association. Received 10 by baptism. Dedicated the church, organized Sunday School.

Fourth Sunday in August I began a meeting with Pastor L. F. Fowler at Union Church near Stewart. Received 10 for baptism. The church was greatly revived.

One Sunday with Pastor J. F. Mitchel at Poplar Spring, Montgomery County Association I held a meeting. Received eight by baptism. We give God all the glory.

REV. W. W. MUIRHEAD.  
Montgomery Co. Asso. Missionary.

## RESIGNED.

Last night I tendered by resignation to the church of Shelby to take effect October 1st at which time I will take up the work at Gloster. The two churches there having combined gives a splendid field of work and great opportunities.

God has greatly blessed the work in Shelby and Duncan during our pastorate. We have paid for all expenses during the year, nearly twelve thousand dollars, and we are glad to say that both churches are free of debt.

A very tempting field was offered us in Louisiana recently but we love Mississippi and her men, therefore decided to accept the work at Gloster.

Yours for work,

W. E. FARR.

Rev. R. A. Eddleman of Louisville, Ky., has paid a visit back to his old home state, where he has been very busy in the evangelistic work. One of these meetings was held at Harmony Church near McCool, with Pastor A. E. Lucas, where there were 42 additions to the church, 31 of these by baptism. Bro. Eddleman is a power for the Lord, and would be a fine man for some good church to call back to Mississippi when he completes his seminary course next spring.

A. E. LUCAS.

## GOOD MEETING.

On September 4 we closed a great meeting at Palmer Church, near Blue Mountain. Bro. Virgil Halley did the preaching. We closed with 39 additions, 34 of them for baptism. The church is only one year old, having been organized last August with an original membership of 22. The total membership is now 65 and a new church building is being planned.

This was Bro. Halley's fifth meeting for this summer, all of which were splendid meetings.

Fraternally,

J. NORRIS PALMER.

## GOOD MEETINGS.

I have finished my summer's evangelistic work and am delighted to report good meetings in every instance.

The first was with the Eupora Church where we had Bro. Farr with us and in which we rejoiced in having a great meeting that has already been reported. I was with Bro. A. C. Ball at Montpelier where we had three for baptism and raised enough money to repair the building. Next I was with Bro. O. C. Cooper at Mt. Pisgah where we had another good meeting that has been reported. The third week in August I was with Bro. A. C. Mason at Collia where we had a good meeting considering the fact that the election was on, still we had a good attendance all along and one addition to the church.

I began my meeting at Maben the 4th Sunday in August and continued eight days. At the request of the church the pastor did the preaching and the singing was conducted by Prof. Edgar Hoffman of Clarke Memorial College. We had four for baptism and two by letter. We did not expect a great ingathering here as there has been a continuous revival in the church all the year and the

waters have been disturbed constantly. But few remain out of the church there.

Bro. Hoffman greatly endeared himself to the people of Maben because of his deep piety and ability as a singer. I have never had a man that gave better service. He is a good singer as well as leader, and his solos are above the average; he gives promise of great usefulness in his line of work.

I also did the preaching in the Blythe Creek meeting at Sherwood, where I give an afternoon each month. This was also good, and we had five additions by baptism. For all this we give to God the praise because He is good, and gave us the blessings we have enjoyed.

W. E. FENDLEY.

## IN MEMORY OF SISTER MARY SANDIDGE.

On the evening of June 19, 1918, this devoted Christian woman fell asleep in Jesus after a lingering illness of several months. She had been a faithful member of Beulah Baptist Church for forty-five years.

Age 65 years and six months. Married to J. M. Sandidge in 1872. Had been a widow 11 years. President of Ladies' Aid Society nearly three years. Therefore, first.

Resolved, that while we bow in humble submission to the will of our Heavenly Father yet we greatly deplore our loss in her death. Second.

Resolved that our society has lost its faithful leader and useful member, her children a loving mother, her sisters and brothers a loving sister. May the God whom she loved and trusted bless her loved ones, guide them to the home where she dwells.

with the throng of the redeemed. Third.

That we cherish the memory of her sweet Christian spirit, her patient endurance and her cheerful submission throughout her long continued illness. That while we miss her bright smiles and her cheery presence, we will cherish the memory of her pure life and strive to live that we shall meet her in our promised home eternal.

Fourth. That these resolutions be spread upon our minutes and a copy be sent to the Baptist Record for publication.

MRS. W. W. LEAVELL,

MRS. W. B. ATKINSON,

Committee.

YOUNG MEN GO TO COLLEGE. Government pays expenses and thirty dollars monthly to those between eighteen and forty-five in college classes who enter Student Army Training Corps. For particulars write Meridian College, Meridian, Miss.

## FOOT TROUBLES

No Need of Them, Says Brooklyn Man Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

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